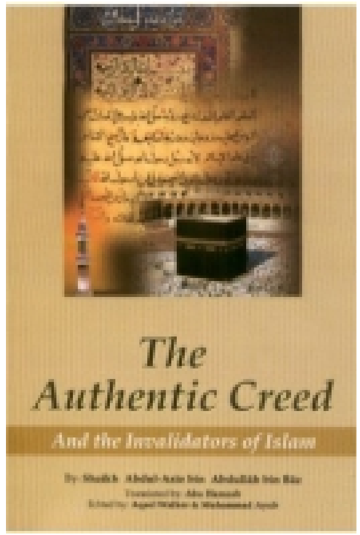


Introduction

All praise is due to Allah, and Allah's Peace and Blessings be upon His Final Messenger, his pure family, his noble Companions, and all those who follow them with righteousness until the Day of Judgment.

To proceed:

In view of the fact that the true 'Aqidah, or creed, is the foundation of Islam, I have decided on ' The Authentic Creed and the Invalidators of Islam as a title for the present treatise. It is evident from texts of the Noble Qur’aan and the Sunnah that a person's words and deeds will not be accepted unless they emanate from a true creed. If the creed is not authentic, all words and deeds emanating there from are bound to be rejected. The Qur'aan says:

"And whosoever disbelieves in Faith then, fruitless is his work and in the Hereafter he will be among the losers." (Soorah 5:5)

"And indeed it has already been revealed to you, as it was to those before you, that if you join others with Allah in worship, then surely all your deeds will be in vain, and you will certainly be among the losers." (Soorah 39:65)

The Verses to this effect are numberless.

The Qur'aan and the Prophetic traditions clearly state that the true creed is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and Al-Qadar (Divine Destiny), the good of it and the bad of it. These six articles constitute the basis of the true creed with which Allah sent His Book and with which He sent His Messenger Muhammad ﷺ.

These articles also include all aspects of Al-Ghaib (Unseen World), or in which a Muslim should believe. They also include all that which Allah and His Messenger have informed us thereof. The evidence of these articles come from many Verses of the Qur'aan as well as Prophetic traditions. The following are but a few examples. Allah says:

"It is not righteousness that you turn your faces towards east or west; but it is righteousness to believe in Allah and the Last Day, and the Angels, the Book and the Messengers." (Soorah 2:177)

He also said:
"The Messenger believes in what has been revealed to him from his Lord, as do the believers. Each one (of them) believes in Allah, His Angels, His Books, and His Messengers. (They say) 'We make no distinction between one another of His Messengers.' And they say,

'We hear and we obey. We seek Your forgiveness, our Lord, and to You is the end of all journeys." (Soorah 2:285)

He further says:
"O you who believe! Believe in Allah and His Messenger, and the Scripture which He sent to His Messenger (i.e., the Qur'aan) **and the Scripture which He sent to those before** (him) **any who disbelieves in Allah, His Angels, His Books, His Messengers and the Last Day has indeed gone far, far astray."** (Soorah 4:136)

"Know you not that Allah knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfāz), Verily, that is easy for Allah." (Soorah 22:70)

The authentic Prophetic traditions clearly stating these articles are also innumerable. We cite the following tradition as an example. Muslim reported in his Sahih on the authority of 'Umar bin Al-Khattāb that when Jibril asked the Prophet ﷺ about Faith, he said:
"Iman or Faith, is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in Destiny, the good of it and the bad of it."

This tradition has also been reported by Al-Bukhāri on the authority of Abu Hurairah. From these articles emanate all that a Muslim should believe with regard to Allah's Right, the Day of Judgment and all matters pertaining to the Unseen World.

Belief in Allah

Belief in Allah signifies that Allah is the true God Who Alone deserves to be worshipped, as He is the Creator and the Sustainer of all human beings. It also signifies that He is also fully aware of their secret and open words and deeds and is Able to reward the righteous and punish the disobedient. In fact, Allah created mankind and the jinn for the sole reason to worship Him Alone. As the Qur’aan says:

"And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e., provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e., feed themselves or My creatures). Verily, Allah is the All-Provider, Owner of Power, the Most Strong." (Soorah 51 : 56-58)

And He said:
"O mankind! Worship your Lord, Who created you and those who came before you that you may become righteous. Who has made the earth a resting place for you, and the sky as a canopy, and sent down rain from the sky, and brought forth therewith fruits as provision for you. Then do not set up rivals unto Allah (in worship) while you know that He Alone has the right to be worshipped." (Soorah 2:21,22)

Allah sent the Messengers and sent down the Books to clarify this Truth, call to it and warn against all that which contradicts it. The Qur’aan says:

"And verily, we have sent among every Ummah a Messenger, (with the command), 'Worship Allah (Alone) and avoid (or Keep away from) At-Taghut (i.e., all false deities)." (Soorah 16:36)

"And We did not send any Messenger before you but we revealed to them (saying): La Ilaha illa Ana (none has the right to be worshipped but I, So worship Me." (Soorah 21:25)

"(This is) a Book, the Verses whereof are perfected and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things): (Saying) worship none but Allah. Verily, I (Muhammad) am unto you from Him a warner and a bringer of glad tidings." (Soorah 11:1,2)

The reality of 'worship' mentioned in the above-mentioned Verses is to direct all one s acts to Allah Alone. These include, amongst other things, supplications, fear and hope, prayers, fasting, making sacrifices and taking vows. These should be done in total submission to His Will, fearing His chastisement and hoping for His Mercy as well as displaying love for Him. Many Verses of the Qur'aan clearly state this Islamic fundamental. The Qur'aan says:

"Verily, We have sent down the Book to you in truth: so worship Allah (Alone), offering Him sincere devotion. Surely, sincere devotion (worship) is due to Allah Alone." (Soorah 39:2,3)

"And your Lord has decreed that you worship none but Him." (Soorah 17:23)

"So, call upon Allah with sincere devotion, making your worship pure for Him (Alone)" (Soorah 40:14)

Al-Bukhāri and Muslim also report on the authority of Mu'adh who said, that the Prophet said:

“Allah’s right upon His slaves is that they should worship Him Alone and not to associate anyone with Him in worship.”

Belief in Allah also necessitates the belief in all the apparent obligations including the five pillars of Islam, namely the declaration that none is worthy of worship except Allah and that Muhammad ﷺ is His Messenger, performing prayers, paying *Zakah*, fasting during the month of Ramadān, and performing pilgrimage to Ka’bah in Makkah, if one can afford it.

The mast important of all these pillars is the declaration of Faith, That none has the right to he worshipped except Allah. This declaration requires offering sincere devotion to Allah Alone. Anyone who is worshipped besides Allah is but vain falsehood, as the Qur’aan says:

"That is because Allah is the Only True God, and those besides Him whom they invoke are but vain falsehood." (Soorah 22:62)

We have mentioned earlier that Allah created the jinn and men to worship Him Alone and that He sent His Messengers and sent down His Books to explain this fundamental to them. Many Muslims nowadays have neglected this fundamental and have thus fallen into ignorance and have, wittingly or unwittingly, worshipped others besides Allah, hence violating this right of worship, which is His prerogative.

This belief also necessitates the belief that Allah is the Originator and Creator of the creation and that He Alone is the Disposer of their affairs with His Total Will and Absolute Knowledge. He is also the Master of the present world and the Hereafter and the Lord of the worlds. There is no creator or

lord but He. He sent the Messengers and sent down the Books to call them to that which will benefit them in this world and in the Hereafter. The Qur’aan says:

"Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs." (39: 62)

"Indeed your Lord is Allah, Who created the heavens and the earth in six days, then He rose over the Throne (in the manner that suits His Majesty). He covers the night with the day, seeking it rapidly, and (He created) the sun, the moon, and the stars, (all) are subjected to His Commandment. Surely, His is the creation and the commandment. Blessed be Allah, the Lord of the worlds." (Soorah 7:54)

Belief in Allah also necessitates the belief in His Beautiful Names and Lofty Attributes that are clearly stated in the Qur'aan and are authentically mentioned by His Prophet Muhammad ﷺ. We should believe in all His Attributes without changing them, completely ignoring them, twisting their meanings, or claiming that they resemble human attributes. Rather, we should believe in these Attributes and describe Allah in a manner that suits His Majesty and Grandeur, for none of His creatures resembles Him in any way.

The Qur’aan says:
"There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (Soorah 42: 11)

"Invent not similitudes for Allah. Truly, Allah knows and you know not." (Soorah 16:74)

Such is the creed of Ahlus-Sunnah wal-Jamā'ah, the Companions of the Prophet and those who follow in their footsteps. Imām Abu Al-Hasan Al-Ash'arI mentioned this creed in his book 'A1-Maqālāt 'an Ashābil-Hadithi wa Ahlis-Sunnah. '

Other leading scholars have also mentioned this true creed in their works.

Imam A1-Awza said:
"Az-ZuhrI and MakhuI were inquired about the Verses which talk about Allah' s Attributes and they replied, 'Leave them as they are." That is, do not interpret them.

Al-Walid bin Muslim said:
"Mālik, A1-Awzā'i, Al-Laith bin Sa'd, and Sufyān Ath-Thawri, may Allah have mercy upon them, were asked about the narration concerning Allah's Attributes, and they all said to believe in them all without interpreting their meanings."

Al-Awzā'i said:
"We used to say in the presence of At-Tābi'un, the successors of the Prophet's Companions, that Allah is over His Throne, and we believed in all the Prophetic traditions concerning Allah's Attributes."

When Rabi'ah bin Abu 'Abdur-Rahmān, the teacher of Imām Mālik, was asked about the Verse, "**Allah rose over His Throne."** (Soorah 7:54), he replied:

"Allah's rising over the Throne is not to be denied, to imagine the manner in which this is done is impossible, the Message is from Allah, the Prophet conveyed this Message, and we have to believe in it as it is."

When Imām Mālik himself was inquired about the manner in which Allah rose over the Throne, he replied: "Allah's action of rising over the Throne is known, the manner in which this was done is not known, the belief in this matter is obligatory, and inquiring about this manner is an innovation in religion, or Bid'ah."

Then he addressed the inquirer thus, "You are but an evil person." Then he asked people around him to send him out. Umm Salamah, the Prophet's wife, is reported to have made the same statement.

Imām Abu 'Abdur-Rahman 'Abdullāh bin Al-Mubārak said in this connection:
"We know that our Lord, Glorious is He, is over His Throne and over His heavens, distinct from His creation."

The religious scholars have written so much on this subject that it is impossible to quote them all in this treatise. Whoever is interested to find out more about this subject can refer to works written by scholars of Sunnah in this regard. These include, among other things, 'Abdullāh bin Imām Ahmad's As-Sunnah, Muhammad bin Khuzaimah's At-TawhId, Abul Qāsim At-Tabari's As-Sunnah. One can also refer to Imām Ibn Taimiyyah's reply to the people of Hamāt, Syria, in which he delineated the belief of Ahius-Sunnah. He also included in this reply the statements of Ahlus-Sunnah as well as logical and textual evidence from the Qur’aan and the Sunnah supporting their position and exposing their opponents' opinions. He also dealt with the subject in his treatise known as Ar-Risalatu At-Tadmiriyyah in which he cited the belief of Ahlus-Sunnah along with logical and textual evidence from the Qur'aan and the Sunnah, leaving no room for argument for the objective seekers of Truth.

Whoever adopts other than the position of Ahius-Sunnah as to the issue of Allah's Names and Attributes will certainly contravene massive logical and textual evidence from the Qur’aan and the Sunnah.

Ahlus-Sunnah have confirmed all the Names and Attributes that Allah confirmed for Himself either in the Qur'aan or through the authentic traditions of the Prophet ﷺ, without changing them completely, twisting their meaning, ignoring

them or likening them to those of His creatures. They have taken into account all possible proofs and have thus avoided falling into obvious contradictions. It is Allah's Plan to make the argument of those objective and sincere seekers of the Truth supreme:

"Nay, We hurl the Truth against falsehood, and it destroys it, and behold, falsehood is vanished." (Soorah 21:18)

"And no question do they bring to you but We reveal to you the Truth and the best explanation (thereof)." (Soorah 25:33)

Commenting on the Verse:
"Indeed your Lord is Allah, Who created the heavens and the earth in six days, then He rose over the Throne (in a manner that suits His Majesty)." (Soorah 7:54)

The renowned exegete of the Qur’aan, or Mufassir, Al-Hafiz Ibn KathIr said:

"People in this regard adopt far too many different opinions, which are not possible to cite here. However, we adopt in this regard the position of (the righteous predecessors), As-Salaf-us-Salih, past and present, such as Mālik, Al-Awzā'i, Ath-Thawri, Al-Laith bin Sa'd, Ash-Shāfi'i, Ahmad and Ishāq bin Rāhwaih. They all believed in Allah's Attributes without twisting their meanings, ignoring them completely, or likening them to those of His creatures."

And whatever image comes to our minds about Allah should be rejected, for **"there is nothing like unto Him, and He is the All-Hearer, the All-Seer."** (Soorah 42:11)
Nu'aim Al-Khuzā'i, the teacher of Imām A1-Bukhāri, said:

Whoever likens Allah to His creatures is a disbeliever, and whoever denies the Attributes that Allah ascribes to Himself is a disbeliever. It is impossible to liken Allah to any of His Creatures. Guided are those who confirm to Allah the Attributes, in a manner suiting His Majesty, mentioned in the clear Qur'aanic Verses and authentic Prophetic traditions and rejects all blemishes as to Allah's Attributes."

Belief in the Angels

A Muslim should believe in all Allah's angels, whom He created to worship Him and whom He describes as "honored slaves." (Soorah 21 :26) and that:

"He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him." (Soorah 21:28)

The angels fall into different categories and they are assigned different duties. There are, amongst others, those who bear the Throne of Allāh (Soorah 40:7), those who guard Paradise and Hell, and those who record the slave's deeds, to mention but a few.

A Muslim should believe in those whom Allah named such as Jibril (Gabriel), Mikā'il, Mālik the Guardian of Hell-fire, and Isrāfil, who is in charge of blowing in the Trumpet.

'Aishah reported that the Prophet said: "The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you." (Muslim)

Belief in the Books

A Muslim should believe that Allah had sent down Books upon His Prophets and Messengers to clarify His Right and to call to it, as the Qur'aan says:

"Indeed We have sent Messengers with clear proofs, and revealed with them the Scripture and the Balance (Justice) that mankind may keep up justice." (Soorah 57:25)

"Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed." (Soorah 2:2 13)

A Muslim should also believe in the Revealed Books that Allah named, such as the Torah, the Gospel, the Psalms, and the Qur'aan. The Glorious Qur'aan is the final and the best of all these Books. It confirms the Scriptures that came before it and is a witness over it, testifying the truth and falsifying the falsehood therein. All Muslims should follow its commands, shun its prohibitions and refer to its rulings to settle their differences. They should also follow the authentic Sunnah of the Prophet ﷺ because Allah sent Muhammad ﷺ to both the jinn and mankind and sent down the Noble Qur'aan to judge between them. He also made it a healing for the diseases, such as hypocrisy, ignorance and doubt, an exposition of everything, and a guidance and mercy for those who believe. The Qur'aan says:

"And this is a Book (i.e., the Qur'aan) which We have sent down as a blessing, so follow it and fear Allah, that you may receive mercy." (Soorah 6: 155)

"And We have sent down to you the Book (i.e., the Qur'aan) as an exposition of everything, a guidance, a mercy, and glad tidings to Muslims." (Soorah 16:89)

"Say (O Muhammad): 'O mankind! I am sent to you all as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth there is no God worthy of worship but He; it is He Who gives life and causes death. So believe in Allah and His Messenger, the Prophet who can neither read nor write (i.e., Muhammad ﷺ), who believes in Allah and His Words: follow him that you may be guided." (Soorah 7:158)

The Qur'aanic Verses to this effect are many.

Belief in the Messengers

A Muslim should believe in all Allah's Messengers without exception. He must believe that Allah sent mankind Messengers from amongst them as warners, bearers of glad tidings, and callers to the Truth. Whoever follows them will certainly attain bliss and happiness, and whoever disobeys them will be doomed and disgraced. Muhammad ﷺ was the best of all these Messengers. Allah says:

"And assuredly We have sent amongst every people a Messenger (proclaiming), ' Worship Allah (Alone) and avoid the worship of Taghut (false deities)." (Soorah 16:36)

"Messengers who gave good news as well as warning in order that mankind should have no plea against Allah after the Messengers." (Soorah 4:165)

"Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the last of the Prophets." (Soorah 33:40)

A Muslim should also believe in those Prophets and Messengers that Allah or His Messenger was authentically reported to have named, such as Nüh, Hud, Sālih, and Ibrāhim – *alaihum as-salaam*

Belief in the Last Day

Belief in the Last Day includes the belief in all that which will happen after death and about which Allah and his Messenger ﷺ informed us. This includes the trial in the grave, the torment or the bliss therein. This also includes the belief in all that will be witnessed on the Day of Judgment, such as the Bridge set over the Hell-fire, The Balance, Reckoning, Reward and Punishment, the giving of the records, which the successful believers will be given in their right hand while the wretched disbelievers will be given in their left hand behind their back. This also includes the belief in the River that will be given to Prophet Muhammad ﷺ, belief in Paradise and Hell-fire, belief in the believers' looking at their Lord and His talking to them. A Muslim should believe in all these facts and others that are clearly mentioned in the Qur’aan and authentically reported to have been said by the Prophet.

Belief in the Divine Destiny

Belief in the Qadar (Divine Destiny) comprises four things:

First, the belief that Allah knows what has been and what will be; He is Aware of everything concerning His slaves, knows their provision and sustenance, their appointed terms on earth, their deeds, and everything else relating to them. Nothing is hidden from Him. The Qur'aan says:

"Verily, Allah is the All-Knower of everything." (58:7)

"That you may know that Allah has power over all things, and that Allah comprehends all things in (His) Knowledge." (Soorah 65:12)

Second, the belief that He keeps all that He decrees in a Clear Book, or Al-Lauh-Al-Mahfuz, as the Qur'aan says:

"We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e., the Book of Decrees)." (Soorah 50:4)

"And all things We have recorded in a Clear Book." (Soorah 36:12)

He further says:
"Know you not that Allah knows all that is in heaven and on earth? Indeed, it is all in a Book (Al-Lauh-Al-Mahfuz), and that is easy for Allah." (Soorah 22:70)

Third, the belief that His Will is absolute and powerful and that whatever He decrees will be, and whatever He does not decree will never come to pass:

"Verily, Allah does what He wills." (Soorah 22:18)

"Verily, when He intends a thing, His Command is, 'Be', and it is." (Soorah 36:82)

"And you will not will except as Allah Wills, the Lord of the worlds." (81:29)

Fourth, the belief that He is the Sole Creator of all things, as the Qur'aan says:

"Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs." (39:62)

"O mankind! Remember the Grace of Allah Upon you! Is there a creator other than Allah who provides for you from the sky and the earth? There is no God worthy of worship except He. How then are you turning away (from Him)?" (Soorah 35:3)

Belief in the Divine Destiny, therefore, comprises all these four categories. This is the position of Ahl us-Sunnah wal-Jamā'ah. Only those who yield to innovations in religion deny some of these categories.

The belief in Allah also includes the belief that Faith comprises both words and deeds, that this Faith increases with acts of obedience and decreases as a result of committing acts of disobedience, and that it is not permissible to accuse a Muslim of disbelief, or Kufr, as a result of committing acts of disobedience and major sins, such as adultery, stealing, usury, drinking alcohol, and disobedience to parents, as long as he or she does not regard these sins permissible. The Qur'aan says:

"Verily, Allah forgives not that partners should be set up with Him in worship, but He forgives anything else, to whom He pleases." (4:116)

Authentic Prophetic traditions also state that Allah will ultimately take out of Hell-fire whoever has an atom's weight of Faith.

Belief in Allah also necessitates love for His sake, hate for His sake, and making friends and enemies for His sake. A true believer loves the believers and takes them for friends, and shows hate towards the disbelievers and does not take them for friends. The best of the believers one should love are the Companions of the Prophet ﷺ. Ahlus-Sunnah wal-Jama'ah love them and believe that they are the best of mankind after the Prophets, as the Prophet said in the well-known authentic tradition:

"The best of generations are my generation, then those who follow them, then those who follow them."

They also believe that the best of them are in the following order: Abu Bakr, then 'Umar bin Al-Khattāb, then 'Uthmān bin 'Affān, then 'Ali bin Abi Tālib. Then there are those Companions who were given the glad tidings of entering Paradise, then the rest of the Companions. They keep their tongue in check regarding the arguments that arose amongst them and believe that they did their best to do only that which they believed was right. Whoever was right in his judgment would get a double reward, and whoever was wrong in his judgment would get one reward. They also love the believing members of the family of the Prophet and his wives the Mothers of the Believers.

They free themselves from the position the Sheite Sect holds in this regard. They (the Sheites) hate the Prophet's Companions, blaspheme them, and place the Prophet's family members in a position higher than that Allah chose for them. They also declare themselves free from the position held by An-Nawāsib who harm the Prophet's family members in word and deed.

What we have mentioned in this brief treatise on the true creed with which Allah sent His Messenger ﷺ represents the belief of the Saved Sect, that of Ahl us-Sunnah wal-Jamā 'ah, about which the Prophet said:

"A group of my followers will continue to be given victory while holding on to the Truth, no harm will be done to them by those who forsake them until Allah's Command comes to pass."

He also said:
"The Jews were divided into seventy-one sects, the Christians were divided into seventy-two sects, and my followers will be divided into seventy-three sects which will all be (punished) in Hell-fire with the exception of one."

When the Companions asked him to identify it, he replied:

"Those who are upon that which my Companions and I follow."

Indeed, this is the authentic creed one should follow.

Those who contradict and deviate from this belief fall into many categories. They include, among others, those who worship idols, angels, saints, the jinn, trees, and stones. These people have not followed the call of Allah's Messengers; rather they stubbornly rejected their call. This is exactly what the Quraish and some other Arab tribes did when Prophet Muhammad ﷺ came with the Truth from His Lord. They used to beseech their false gods to fulfill their needs, heal their sick, and grant them victory over their enemy. They would also offer sacrifices to them and make vows in their names. When the Prophet ﷺ disapproved of their foolish beliefs and called them to worship Allah Alone and not to associate any partner with Him in worship, they replied:

"Has he made the gods (all) into one God? Truly this is a strange thing!" (Soorah 38:5)

The Prophet did not yield to despair. He continued calling them to worship Allah Alone, warning them against associating others with Him in worship, and explaining to them the reality of Islam. His efforts eventually paid off when they entered Allah's religion in crowds. Islam then reigned supreme and prevailed over all religions due to the huge efforts made by the Prophet, his Companions, and those who followed them in righteousness. The situation changed again after ignorance dominated and an overwhelming majority of people reverted to their foolish, ignorant practices, including the commission of all forms of Shirk. This phenomenon is increasingly spreading in our present-day society because of ignorance.

The argument these people put forward is not different from that of their predecessors, namely:

"These are our intercessors with Allah." (Soorah 10:18)

And:

"We only worship them in order that they may bring us closer to Allah." (39:3)

Allah refuted this false claim and made it clear to them that worshipping any other person or thing other than Allah is blatant Shirk and disbelief. The Qur'aan says:

"They worship, besides Allah, what can hurt them not nor profit them, and they say: 'These are our intercessors with Allah." (Soorah 10:18)

Allah refuted this claim in the same Verse thus:

"Say: 'Do you indeed inform Allah of something He knows not, in the heavens or on earth? Glory be to Him! And far is He above the partners they ascribe to Him!" (Soorah 10:18)

These Verses clearly indicate that worshipping Prophets, saints and others besides Him is a major form of Shirk, which is an unpardonable sin. Only those who commit it have invented this name. The Qur'aan says:
"We only worship them in order that they may bring us closer to Allah." (Soorah 39:3)

Allah refuted their false claim thus:
"Truly Allah will judge between them in that wherein they differ. But Allah guides not him who is a liar and a disbeliever." (Soorah 39:3)

In this Verse, therefore, Allah makes it crystal clear that the worship they offer to other than Him, whether in the form of invocation, hope, fear or otherwise, is blatant disbelief. He also calls them liars when they claim that their false gods bring them closer to Allah.

There are a number of ideologies and philosophies in our present time which contradict this true belief in every detail. The followers of these ideologies and philosophies, which were invented, by Marx, Lenin and others who call to atheism and disbelief, give their beliefs different names, such as socialism, communism, and Ba'thism. These people are in essence disbelievers, because they do not believe in the Last Day, Paradise and Hell. They also reject all religions because they claim that there is no god and that life is only matter. Those who follow these ideologies and philosophies will certainly bear the worst of consequences both in this life and in the Hereafter.

Other beliefs, which contradict the true belief, include Al-Bātinyyah and Sufism whose followers believe that their so-called saints are Allah's partners in His rule and disposition of the world's affairs. They give them such names as Aqtab, Awtād, and Aghwath. Indeed, this is the worst form of Shirk with relation to Allah's Lordship; it is even far worse than the form of Shirk which was prevalent in Pre-Islamic Arabia, for the Arabs at that time joined partners with Allah only in worship not in His Lordship. As the Qur'aan says:

"And when they embark on a ship, they invoke Allah, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others." (Soorah 29:65)

"If you ask them who created them, they will certainly say, 'Allah." (Soorah 43:87)

"Say: 'Who provides for you from the sky and from the earth? Or who has power over hearing and sight? And who brings out the living from the dead and the dead from the living? And who rules and regulates all affairs?' They will certainly say, 'Allah.' Say: 'Will you not then show piety (to Him)?" (Soorah 10:31)

Those who commit Shirk these days are worse than their predecessors in that some of them join partners with Allah in Lordship and that they commit Shirk in both times of ease and hardship. This is quite obvious from their practices at the shrines of Al-Hussein, Al-Badawi and others in Egypt, the shrine of Al-Eidarous in Aden, the shrine of Al-Hādi in Yemen, the shrine of Ibn 'Arabi in Syria, the shrine of 'Abdul-Qadir Al-Jilani in Iraq, and other well-known shrines across the Muslim World. To make matters worse, there are only a few people who take great pains to remind these ignorant people of the reality of TawhId with which Allah sent His Messenger. We

pray to Allah Almighty to guide them to the Truth and to help Muslim leaders combat and uproot this phenomenon.

Of the beliefs that contradict the true belief with regard to Allah's Names and Attributes are the beliefs held by Al-Jahmiyah and Al-Mu'tazilah sects and their likes. These sects completely ignore Allah's Lofty, Perfect Attributes as though He is non-existent or an inanimate being! Far is He above what they say about Him!

Al-Ashā'irah is another sect that deny some of the Attributes while confirming others, thus contradicting clear logical as well as textual evidence from the Qur'aan and authentic Prophetic traditions.

The correct and true belief is that of Ahlus-Sunnah wal-Jama'ah who confirm all the Names and Attributes that Allah has confirmed for Himself in the Qur'aan or through His Prophet. They set Him far above His creation, as there is no one who bears resemblance to Him in anything. They refer to all proofs in the Qur'aan and the Sunnah without twisting the meaning thereof in the least. In this way they avoided confusion into which others have fallen. This belief is the way to salvation and bliss in this life and in the Hereafter. It is the Straight Path, which was followed by the pious predecessors and their leaders. The condition of the present-day Muslims will not be rectified except by following the same path of the predecessors who held tight to Allah's Book and the Sunnah of His Messenger and shunned all that contradict them.

The Invalidators of Islam

You should know, dear Muslim brother, that Allah made it obligatory upon all His slaves to enter Islam and hold on to it, and warned them against following other than Islam. He also sent His Prophet Muhammad to call mankind to it. Allah has informed us in the Qur'aan that guided are those who follow the teachings of Islam, and misguided are those who reject them. He warned us in many Verses against the causes of apostasy and all forms of Shirk and disbelief Religious scholars have mentioned that there are a number of invalidators that are bound to take one out of the fold of Islam. For the sake of attaining salvation in the Hereafter, I have briefly cited in the following pages, with some explanation, the ten most critical of these invalidators so that you will avoid them and make others aware of them.

1 . To associate others with Allah in worship.

The Qur'aan says:
"Allah forgives not (the sin of) setting up partners with Him in worship, but He forgives whom He pleases other sins than this." (Soorah 4: 1 16)

"Whoever sets up partners with Allah in worship, Allah will forbid him Paradise, and the Fire will be his abode. For the wrongdoers there are no helpers." (Soorah 5:72)

Forms of worship include calling upon the dead, seeking their assistance, offering sacrifices to them, and taking vows in their names.

2. To set up intermediaries between oneself and Allah, seeking their intercession and putting absolute trust in them. Those who do so are unanimously considered disbelievers.

3. Not to accuse polytheists and those who commit Shirk or disbelief, to be in doubt as to their being disbelievers, or to approve of their beliefs.

4. To believe that the Prophet's guidance is not complete or perfect or that other people's ruling and judgment is better than his. Those who prefer the rule of false gods are blatant

5 . Those who hate anything that the Prophet came with are also disbelievers even if they act upon them. The Qur'aan says:

"That is because they hate that which Allah sent down, so He has made their deeds fruitless." (Soorah 47:9)

6. Those who ridicule anything that Islam came with, such as punishment and reward in the Hereafter, are disbelievers. The Qur'aan says:
"Say: 'Was it at Allah, and His Signs, and His Messenger, that you were mocking? Make no excuse; you have rejected Faith after you had accepted it." (9:65,66)

7. Magic in all its forms, including turning someone away from somebody that he or she loves, and making someone love someone or something he or she does not normally like. Whoever practices magic or approves of it is a disbeliever, as evidenced by the Qur'aanic Verse that says:

"But neither of these (two angels) **taught anyone** (such things) **without saying, We are only for trial, so disbelieve not** (by learning this magic from us)**."** (Soorah 2:102)

8. To take the disbelievers for friends, give them support and assistance against the Muslims is an act of disbelief. The Qur'aan says:

"And he amongst you that turns to them (for friendship) **is of them. Verily Allah guides not a people unjust."** (Soorah 5:51)

9. Those who believe that it is in their power or authority to forsake the law of Islam are disbelievers. The Qur’aan says:

"And whoever seeks a religion other than Islam, it will never be accepted of him; and in the Hereafter he will be one of the losers." (Soorah 3:85)

10. To turn away from Islam and to stubbornly refuse to learn its teachings or act upon them. The Qur’aan says:

"And who does more wrong than he who is reminded of the Signs of his Lord, then he turns away there from? Verily from those who transgress We shall exact (due) retribution." (Soorah 32:22)

In all of these invalidators, there is no difference between one who does them jokingly, seriously, or in fear, except for one who is compelled against his will. All of these matters are most dangerous and most of them are occurring (amongst the Muslims). Therefore, it is necessary for the Muslim to beware of them and fear for himself concerning them.

The fourth point mentioned above also includes those who believe that man-made laws are better than the Islamic Law, that the Islamic Law is not suitable to be implemented in the present century, that Islam is the reason behind Muslims' backwardness in some spheres of life, or that it is not applicable in other spheres of life apart from regulating one' s life with one's Lord. This point also includes those who believe that cutting off the thief's hand is a backward law that should not be implemented in the present-day society. It also includes those who believe that it is permissible to dispense with the Islamic Law in matters relating to the social life and

the boundary limits for the lawful and the unlawful even if they do not believe that other laws are not better than the Islamic Law. For this means that they have made lawful what Allah had already made unlawful. Whoever makes lawful what Allah has declared unlawful, things that are known in religion by necessity such as adultery, drinking alcohol, usury and ruling with other than Allah's Law, is a disbeliever with the unanimous agreement of all Muslim scholars.

We seek Allah's refuge from His painful chastisement as well as from those things that cause His wrath. Allah's Peace and Blessing be upon His Messenger, his pure family and noble Companions.